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THE DUTY OF WEALTH

The Distribution of Alms Will Not Meet Present Emergencies.

The Rich and Also Those of Moderate Means Can Help by Continuing Customary Expenditures.

Matthew Marshall, in New York Sun.

that they possessed. Here in New York far from having entirely ceased. Neverthenate brethren have been roused to minister to their immediate needs, but this relief cannot be depended upon to last very long, and from its very nature it is only a little less hard to endure than the suffering which it seeks to alleviate. The bread of charity has a bitter taste to those who are unaccustomed to eat it, and five-cent meals are a sorry substitute for the usual plenty of an American home. Besides food there are rent, fuel and clothing to be provided for, and, what is more galling to an industrious nature, idleness to be faced. In the manufacturing towns adjacent to the city, as, for instance, Yonkers, Newark, Elizabeth and Paterson, the destitution is greater than it is here, because a larger number of the population are directly dependent for their support upon factories which have closed, and of the reopening of which there is no immediate prospect. A change for the better is, indeed, sure to come in the course of time, but what may happen before it arrives is painful to contemplate. Men, women and children will not be permitted to die outright of hunger as they did by the million in Ireland in 1845 and 1846, during the famine caused by the potato rot, and as they do by many millions every few years in China and India from similar failures of the customary food crops, but they will be so weakened that they will fall an easy prey to sickness and die of that.

Whatever good, therefore, may be accomplished by the benevolent-minded through the distribution of alms, it cannot, after all, be other than incomplete and temporary. Besides, as those engaged in the work have begun to discover, and as has | been discovered on all previous occasions of the same kind, their efforts tend, unavoidably, to the fostering of laziness and beggary in a multitude already too prone to those vices. The only thorough and permanent remedy for the evil is, as pointed out last Monday, one which will prevent it altogether by preventing the commercial depressions which cause it, This being, as yet, undiscovered, the next best thing is, as far as possible, to lend our efforts to the revival of legitimate industry, and especially to refrain from interfering with it.

CAUSES OF DESTITUTION.

That the want of employment from which the poor are suffering is due, not to their unwillingness to work, but to the unwillingness or the inability of the former consumers of the fruits of their toil to continue their consumption, is conceded by every one. It is also conceded that this decrease of consumption is due to a decreased demand for the products which the consumers themselves have to offer for the products of other producers of wheat, coton, and other agricultural products, as weil as minerals like iron, coal, silver, and copper, being in less demand than they were, the farmers, planters and miners are unable to buy so much of manufactured goods as they did. Consequently, the arti-

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to buy as much food, clothing and luxuries, and the spending power even of employers and capitalists is reduced. Thus one con-traction leads to another, and the process if carried out to its logical result, would end in the cessation of all industry what-

The shrinkage in the quantity of commod-ities interchanged between the various classes of producers is, fortunately, by no means so great as it might be, nor so great ceive it to be. Relatively to the total volume of transactions it is quite small. Out of the 30,000,000 and more of adults in the country it would be extravagant to say that 1,500,000 are now deprived of the opportunity of gaining a livelihood, and this is but 5 per cent. of the whole number. Un-doubtedly more than this percentage are in straitened circumstances, but they, at in houses. To provide for their wants in their simplest form still furnishes employment to multitudes, and to this must be added the supplying of luxuries, which is ferers the result is the same as if their lot was the lot of all. If they cannot buy it does them no good that others are able to

Whether it be little or great, however, the evil is aggravated by panic, just as the monetary stringency of last summer was. We saw then millions of dollars of currency hoarded by men who had no use for it, loans called in from sheer fright, and accommodation refused to borrowers through fear of imaginary dangers. Now there is a similar craze for retrenchment of expenditure, not merely by those who are compelled to make it, but by those who do it from an unreasoning sympathetic impulse. In some cases, even, the retrenchment is dictated by the idea that the saving effected by it may be devoted to the relief of the poor, without considering the it is better to keep people out of poverty

than to help them out of it. In ordinary times much labor is expended not only in the production of commodities for immediate consumption, like food, clothing, fuel, beer, spirits and tobacco, but in the creation of appliances for their larger production or for their transportation and distribution. Mills, factories, breweries, distilleries and railroads are thus added to the country's stock of wealth, and so are dwelling houses, furniture, works of art and adornment, and municipal improvements. For the moment the demand for labor to be applied to these objects has considerably diminished, if it has not altogether disappeared, but there is, in spite of the depression of which we complain, a surplus of wealth in the country which remains to be converted into permanent form. That any of it is not thus employed is due to choice and not to necessity. The fears of

the owners of capital keep them from using it, and not the lack of capital itself. ONE METHOD OF RELIEF. This surplus of unconsumed wealth available for investment in machinery for creating more wealth exists not only in the form of gold and silver and their paper representatives, which are exchangeable for consumable commodities produced in other countries, but in the vast supplies of those commodities which are stored up in various parts of our own country awaiting conof our citizens reduced to the limits of their indispensable wants. While many of them, as we see, have not enough to live upon and many more barely enough to make both ends meet, there remains a large number, in this city especially, who have a surplus over even in these hard times. The opera house and the theaters are more or less well filled, the jewelers and the furniture dealers, the restaurants and the liquor saloons are doing some business, if not so nuch as usual, carriages throng the streets. and while there are signs of retrenchment visible, there are none of universal poverty. What I contend for, and what, contrary to the advice of many well-intentioned people, I would recommend, is that there should be at present no retrenchment in expenditure at all except by those who are absolutely compelled to make it. Not only would I have the very rich maintain their customary costly style of living, give their sumptuous entertainments and indulge in

now that one of the emergencies has arrived for which the saving is intended it should be met. The time for retrenchment is when it will cause nobody inconvenience, but it is now inopportune and mistimed We need consider only how many butchers, bakers, confectioners, dressmakers, carhousehold servants depend upon the continuance of the usual style of living by those by whom they are employed, and how many others in turn depend upon them, to recognize the absolute cruelty of unnecessarily withdrawing employment from them at this juncture. To apply the money saved by reducing household and personal expenses to the relief of other unemployed people is like cutting off one end of a blanket and sewing it on the other with a view of increasing its length. It is most emphatically true that charity begins at home, and that poverty should not be cre-

force to the expenditures of capital in permanent investments. It has been urged that to provide work for the unemployed the city should undertake the erection of great public buildings, the laying out of parks and the paving of streets; but undertakings of this character would aid only a limited number of workmen of a few trades, whereas private enterprise embraces the whole field of industry and would reach thousands who could not be reached in any other way. The expenditure, too, would not be wasted, as it might be if made by the city. It would be profitable to the owners of capital, and thus it would benefit them as well as those to whose employment it was applied.

ANCESTRY OF OUR PENATES.

Even in Connecticut was the skill of the Knickerbockers admired. A new invention or improvement was said to "beat the The Delft tiles on the hearth, the crockery on the dresser, the blue tiles lining the front of the fireplaces in the best houses show how the Dutch had a part n the evolution of the New England house. Hundreds of open fireplaces in New England were decorated with these tiles after the Dutch fashion, and contained not only 'proverbs in porcelain," but abundant biblical illustration. From the evidences of relics, nearly as much of the imported fine furniture in the northern colonies came from Holland as from England. Not a few of the old teapots and other table service. which followed upon the introduction of those Oriental hot drinks which drove out the beer and tankards, did indeed come over from Holland, though not on the Mayflower, as so often anachronistically alleged. When, too, the open fireplace gradually gave way to supposed improvement, it was the Dutch thing with a Dutch name -the stove. Not only in Plymouth, but elsewhere, numerous houses and what can be occasionally seen throughout New England to-day (nor by this do we mean the later substitute of tin)-a Dutch oven. It was under this spacious dome of brick and clay that those famous articles of Yankee diet, the pumpkin pie, brown bread, baked beans and fishballs, had their evolution. No smoker of tobacco in the snow white meerschaum rejoiced more in his coloring of the sea-foam clay than did the rosy housewives of Massachusetts Bay in the rich hues of bean, bread and fish. The browning clubs of early days met in the kitchen rather than in the parlor or Vendome. The doughnut may have been too cosmopolitan an article to claim invention at the hands of any one people; yet what Yankee "fried cake" or doughnut ever equaled an olekoek! Was not cruller, whose derivation confounds the dictionary makers, who call it "a kind of" doughnut, first brought to perfection by Captain Kroll (pronounced and mander and Dutch church elder at Fort Orange? To this day the "cookey" (koeje), noodles, hodgepodge, smearcase, rullichies, cold slaw and other dishes that survive in New England farmhouses, are, despite their changed pronunciation and spelling, proofs that the Yankees enriched their monotonous menu of early colonial days by borrowing the more varied fare of their Dutch neighbors in the west and south. As for all the iuxuries for the enjoyment of which | the popular American winter breakfast luxthey are so much envied, but I would have | urv, the buckwheat cake, it was introduced persons of moderate means likewise refrain | from central Asia by the Hollanders, accilfrom any economy which would be a check | mated, cultivated, named "beechmast" to the industries which they have been in | (bookweit), and in the form associated with the habit of supporting. In prosperous | heat, sweets, aroma and good cheer is a sans engaged in manufacturing are unable | times, indeed, every one ought to save | Dutch invention.

ated at home for the sake of relieving it

Dutch Influences Shown in Various Ways in New England. W. E. Griffin, in New England.

DEMONIAC POSSESSION

Form of Exorcism of Evil Spirits by the Catholic Church.

Artifices and Stubbornness of the Old Enemy of Mankind Do Not Avail Against the Priestly Formula.

New York Sun.

In an age in which demoniacal possession is disbelieved in or considered a form of mental malady, Protestants may be surprised when told that the Catholic Church not only claims the power to exorcise evil spirits from possessed persons, but that exorcisms have been performed in this neighborhood, if not recently, at no very distant date. They are infrequent, but they can be performed by any priest. He has, however, first to get permission of the bishop of the diocese, and this permission is not granted until after the bishop has satisfied himself that the case is one for priestly intervention.

Perhaps the most interesting, if not the most recent, exorcism in this locality was one which was performed in the church connected with the Passionist monastery in Hoboken. The subject, said Father Lawrence, one of the Passionist monks, yesterday, was a woman, who, drawn by the fame of the monastery, came from a long distance to be dispossessed of the evil spirit under whose influence she believed herself to be. Her faith was rewarded. After the exorcism had been performed according to the office in the Rituale Romanum provided for the purpose, the woman went away free from the malign influence which her physician had failed to remove, which had been decided by divines to be demoniacal possession.

The exorcism was not apparently attended in this case by unruly actions on the sion of evil spirits. Father Lawrence said the one told of in the Bible, in which the evil spirit in coming out of the man tore and rent him. The possessed person in this instance was also a man. While kneeling in front of the altar of the church which the ceremony, began to contort his couning on. The priest continuing to repeat the facal possession exchanged his devout atti-tude for an upright posture, and then threw himself violently backward, at the same time giving a spring. He alighted, or rather fell, several yards from where he originally stood, and his body then formed an arch, with the head and the feet for supports. He was brought back with difficulty to the chancel rail, continued Father Lawrence, and the ceremony was proceeded with There were several more interruptions of a similar sort in which the man was twisted and thrown about by an influence that he evidently could not resist, but these presumed manifestations of the demon's displeasure on being ousted were finally queiled, and at the end of the ceremony the man was restored to his normal condition. This was not, however, until the office, or parts of it, had been repeated more than once, which is done in cases where, as in this, the evil influence makes violent and

A RETICENT PRIEST. Farher Lawrence did not care to specify the locality in which this case occurred. His reasons for reticence are obvious. He was kind enough, however, to describe in detail, with the office in the Rituale Romanum for a guide, the ceremony of extions for its performance. Exorcism is session which prove to be beyond the power signs recognized as denoting the presence of an evil influence. In the first instance, when a physician finds a patient to be a degree than ordinary insanity, which does him bodily harm and which also shows active hatred of spiritual things, and in combating which the regular treatment is powerless, he concludes, if a Catholic, that the case is one for a priest. The other signs are more readily recognized by the priest, being described in the directions in the office of exorcism, and, when they are apparent, he may intervene, perhaps with-out the action of if not despite the physi-

referring to the ritual. The office, in a the priest not to believe easily that a perthat he or she has those signs by which a understanding a person speaking that language; making known things that are disyears, and other things of the same kind which, the more they occur in conjunction, the more they are indications of demoniacal Father Lawrence said that the speaking, or understanding, a heretofore unfamiliar language, and the knowing what was distant or hidden, were especial signs.

While he must be careful not to mistake these signs, the exorcist must be on the lookout lest the demon or demons conceal their presence so that the possessed person does not seem to be vexed by them. For, it is explained, the demons, after having manifested themselves, sometimes abscond and leave the body of the possessed person as if free from all molestation, so that he thinks himself entirely free, but the exorcist ought not to cease until he sees signs of real liberation. Sometimes, too, the demons place in the way such impediments as they can, so that the possessed person may not submit to the exorcism, or they try to persuade the exorcist that the infirmity is natural. They also make the possessed person sleep in the middle of the exorcism and show some vision to him which has the effect of making him appear free from their presence. The devil, indeed, sometimes permits the possessed person even to receive the most holy eucharist, so that he may seem restored. Finally, the arts and frauds of the devil for deceiving man are innumerable. and the exorcist ought to take care lest he

To start with the priest, or some other duly authorized minister of the church, who is about to exorcise persons vexed by a demon, should be conspicuous for piety prudence and integrity of life; he should rely not on his own, but on Divine strength; he should be alienated from all desire for human things, so that he can pursue so pious a work from love, constantly and with humility. The exorcist ought, besides. to be of mature years, so that he can command respect, not only because of his office, but from the gravity of his manners. The exorcist should remember that our Lord said there is a kind of demon which is cast out only by prayer and fasting: these are the most powerful remedies for securing the Divine aid and expelling

METHOD OF EXORCISM. The exorcism should be performed in a church, if this can be done conveniently, or in some other sacred and suitable place; but if the possessed is very ill or a person of exalted rank, or for some other sufficient reason, the exorcism may be done at his house. The possessed must be admonished, if capable of mind and body, to pray to God and to fast and to go often to confession and communion, and while he is being exoreised he must deliver himself entirely to God and with firm faith and entire humility ask health. And when vehemently vexed he must sustain himself with patience, not doubting the aid of God. Let him, the office continues, have a crucifix in his hands or in sight. The relics of saints, if any can be obtained, may be placed reverently on the possessed person's heart or head. Care should be taken lest the relics be treated unworthily or any injury done them by the demon. Let the exorcist not indulge in much talking or in curious inquiries, especially concerning future and hidden things not pertinent to his object. Let him command the evil spirit to be silent and only respond to his interrogatories. Let him not give cred- at the end of the nineteenth century and

good angel. Necessary questions are what is the number of the besieging demons, the time in which they entered the possessed, the cause of their entrance, and other inquiries of the sort. Scoffing and inapt replies of the demons let the exorcist restrain or condemn, and let him admonish the bystanders, of whom there should be a few, not to pay heed to them, or themselves to interrogate the possessed, but rather to pray humbly and possessed, but rather to pray humbly and earnestly to God for him.

Let the exorcist conduct the ceremony with command and authority, with great faith, humility and fervor; and when he sees the evil spirit to be strongly affected then let him insist and urge. And as often as he sees the possessed person to be moved in some part of his body, or a tremor to appear anywhere, let him there make the sign of the cross and sprinkle the part with holy water. part with holy water. Let him observe particularly what words most greatly affect the demons, and let him

often repeat these; and when he comes to the curse, let him repeat it often, always urging the punishment; and if he sees that he is making progress, let him persevere for two, three or four hours, or even more, until he gains the victory. Let him not resort to medicines, but leave that mode of cure to physicians. In exorcising a woman the exorcist always must have persons of repute present who will hold her while she is being freed from the demon. Let these persons be relations of the possessed, if possible, and the exorcist must take care lest what he says or does be the occasion of scandal to himself or the others. While he exorcises, let him use the words of the sacred Scriptures rather than his own, and let him command the demon to tell whether he is detained in the possessed's body through a work of magic or evil instrumentality. If these have been taken into the mouth, let the possessed purge himself, or if they are anywhere outside his body, let him reveal them.
When found they must be burned. The persessed must especially be admonished to lay bare all his temptations to the exorcist. If the possessed truly becomes freed, let him be admonished diligently to keep him-self from sin, lest he give occasion for the demon's return and the last state of the man be worse than the first.

SOME OF THE DETAILS. With this much for a preamble, the office directs the exorcist, after having confessed and taken part in the sacrifice of mass and implored the divine aid with plous prayers, and of which is to be placed around the neck of the possessed, who should be bound, if there should be peril, against which the exorcist fortifies the possessed, himself, and the bystanders with the sign of the cross and by sprinkling with holy water. The service is then said with all on their knees, the friends of the possessed respond-

The service begins with the recital of the ordinary Litany in part, which is followed by the aniphon. Remember not, O Lord our sins," etc., and the Lord's prayer, said silently. The fifty-third psalm is then recited, after which is said a prayer calling on God to spare the possessed and give to His servants faith to fight most vigorously against the most wicked dragon, so that he may no longer hold the possessed captive. Then the exorcist adjures the demon in this

"I adjure thee, whoever thou art, wicked spirit and all thy companions besieging this servant of God, that by the mysteries of the incarnation, passion, resurrection and ascension of our Lord Jesus Christ, by the mission of the Holy Spirit and by the coming of our Lord to judgment that thou tellest me thy name, the day and the hour of thy exit with some sign, and that thou obeyest me, minister of God, although unworthy, hereafter in all things, nor dost thou do harm to this creature of God or to those standing around or to their goods in

Then are read over the possessed verses from one or another of the gospels. Those read from St. Mark contain the Savior's promise, "In my name they shall cast out devils." Those from Luke tell of the joy of the seventy-two disciples at finding the devils subject to them in their Master's name, which brings forth the Lord's declaration that power is given unto them to tread upon serpents and scorpions and upon all the power of the enemy, and noth-Another passage read from Luke is that telling of Jesus' making the multitude to marvel by casting out the dumb devil and

giving his answer to the scoffers who said, "He casteth out devils by Beelzebub, the prince of devils." A prayer embodying promises made in the text and calling for their fulfillment follows. Then marking himself and the possessed person with the sign of the cross, with part of his stole on the latter's neck and his right hand on his head, the exorcist repeats firmly and with great faith invoca-

tions and a prayer calling for divine aid, which are followed by this formula of ex-"I exorcise thee, most impure spirit, in the name of our Lord Jesus Christ (mak-ing the sign of the cross) to uproot thy-self and fly from this creature of God. He himself commands thee who, from the highest parts of heaven to the lowest parts of the earth, caused thee to be cast down. He himself commands thee who commanded the sea, the winds and the tempests Hear, therefore, and fear, Satan, foe of the faith, enemy of the human race, producer of death, ravisher of life, warper of justice, root of evils, kindler of vices, seducer of men, betrayer of mankind, inciter of hatred, director of avarice, cause of discord, exciter of griefs: why do you stand and resist when you know Christ the Lord will bring your ways to naught? Fear Him who immolated Himself in Isaac, who was sold in Joseph, killed in the lamb, crucified in man, finally conquerer of hell. (Crosses are made on the forehead of the possessed, as the exorcist says): Depart therefore, in the name of the Father, and of the Son, and of the Holy Spirit. Give place to the Holy Spirit through this sign of the holy cross of Jesus Christ, our Lord. who, with the Father and the same Holy Spirit, lives, world without end."

COMPLETING THE CURE. Crosses are made on the possessed's forehead and breast, on the latter three times, during the prayer that comes next, in which the Lord, as the guardian of the human body, is beseeched to free that of the possessed from the grasp of the old enemy of heaven and earth.

Another exorcism now follows, which begins: "I adjure thee, old serpent, by the Judge of the living and the dead, by thy Maker, by the Maker of the world, by Him who has the power of casting thee into hell, that thou straightway depart from this servant of God, who has returned to the bosom of the church." Near the middle it contains this passage: "I adjure thee, therefore, most wicked

dragon, in the name of the lamb who trod on asps and basilisks, and trampled lion and dragon under foot, that thou depart | from this man (making the sign of the cross on the possessed's forehead), that thou depart from this church (making the sign of the cross over the bystanders), tremble and fly, the name of that God at which the infernals tremble being invoked to whom virtues and powers and dominions are subject, whom cherubim and seraphim, with unwearying voices, praise, saying:

Another prayer is followed by still another and longer form of exorcism, in instance when the devil was conquered in | scmetimes, and a pinch of dust." his own dominions. All or any of these prayers and exorcisms are, as already intimated, to be repeated until the possessed person ceases to be possessd. On his part e is to repeat often the Lord's Prayer, Hail Mary, and Credo. The possessed liberated, the Magnificat,

Holy, holy, holy.

Benedictus, and Anthanasian Creed are rean appropriate character. The office concludes with a "prayer after liberation." in which God is asked that the spirit of iniguity shall no more have power on his servant, but shall fly away and not return. In the foregoing, except in the parts quoted in which the language of the Rituale Romanum has been followed with comparative accuracy, only an attempt to paraphrase the Latin has been made, there being nothing gained in translating lit-

cessful, Father Lawrence did not know of a case where they had failed. He remembered also no relapses, but as the office indicates, the demon may return, when the victim's last state will be worse than Dr. William A. Hammond would denominate the restoration of a person's mental or physical faculties by such a process as exorcism as a "cure of expectancy"-the patient expected to be cured and his expectation worked the desired result. What Dr. Hammond calls expectancy, the Catholic Church calls faith, From Dr. Hammond's point of view, successful exorcisms are not only credible, but the wonder is that there are not more of them. The rarity of the ceremony is a proof of the church's conservatism. While claiming the power to cast out devils given by Christ to His disciples, she does not attempt to exercise that power so often as to render it too familiar. But she exercises the power

it if the demon pretends he is the spirit in a Protestant country, as she did in the of some saint, or of a dead person or a old world before Protestantism began. Not one of the several priests interviewed in the preparation of this article for the purpose of obtaining additional cases but spoke of the church's power to expel de-mons and of successful exorcism as a mat-

MOHAMMEDAN WOMEN.

ter of course.

They Laugh at the Idea of Exclusion from Paradise. The ceremony of the prayer on this occa-sion was singularly impressive. To witness it we descended a wide staircase, at the foot

of which was another long, bare, spacious

apartment, the low ceiling supported by pillars. It was dimly lighted from above by sparsely hung lamps. About thirty or forty women, in their house attire, but wearing the long white veil draped around the head, face and shoulders, wives, daughters, sisters, servants, slaves and children — white, brown, bronzed and black-were ranged in kneeling rows, their foreheads touching the ground, their attitude the embodiment of

self-abasement, in the presence of the one invisible God they adore. In the dim light these prostrate heaps, shrouded in their white veils, looked ghostly enough. The whole scene was mute and silent as a dream. Only at intervals, from behind a screen, the voice of the priest broke the stillness and proclaimed in a weird, nasal, monotonous chant that Allah was the one and only God. Sometimes the veiled figures rose to their feet with one accord—Eastern women are very supple if they are fat-then, as the name of Allah fell upon their ears, they flung themselves down in the same uniform manner, and, rocking themselves to and fro, after the manner of worshipers in a mosque, laid

their faces in the dust.

My friend, the Pasha's daughter, was good enough to sit upon the staircase by my side and act as chorus, instead of joining in the performance. After she had explained that "Moise," and "Jesus Christ" and "Mohammed" were all acknowledged by her faith to have been divinely inspired. by her faith to have been divinely inspired, but not divinely born, she proceeded to expound the Mohammedan theory of para-

"But," I interrupted her, "I have been told that there is no paradise for souls of Mohammedan women. Your husbands are to have houris to console them for your

It did one good to see the scorn of the Pasha's daughter at this suggestion. She imparted it in Turkish to the blandly-smiling Mrs. Djevdet Pasha, and the pair laughed until the blue robe of the latter slipped off her broad shoulders for the

When they had done laughing they informed me that there was no greater mistake than to suppose that Mohammed ex-cluded women from paradise. That his own daughter, Farma, had been the great expounder of the Koran, which was written to guide women to paradise by the same path as the one the men were to follow.

That her husband had better just go in search of the houris! Only let them try! Their wives would soon be even with them

for were there not Gilmans-men angelsbeautiful as the archangels themselves, and was not (only the Pasha's daughter did not put it in this form) sauce for the goose sauce for the gander as well?

THE MOQUI SNAKE DANCE. The Weird Performance of a Tribe of Arizona Indians. Cleveland Plain Dealer.

"I was the first man to penetrate the mysteries of the snake dance," said Capt. E. J. Johnson the other day. "The snake lance is a religious ceremony. The Moquis believe the snakes and toads are the gods of the rains, and clouds, and brooks, and wells, and worship them on that account. They have a secret order among themselves, like the Masons. They include the Order of the Bear, the Order of the Wolf, the Order of the Coyote, and finally the Order of the Snake, which is a sort of thirty-third degree among them. All the participants in these rites are bucks, and they array themselves in the most fantastic costumes imaginable. Their legs are deco rated with rattles made of turtle shells, and each warrior is armed with two or three immense snakes. These wind around the arms and necks of the dancers, and many of the men hold the snakes in their teeth with their heads darting about in the very faces of the dancers. Then the dogdogs are beaten and the dance begins. "It is a most repulsive but at the same time a most remarkable scene. I have seen the snakes fasten their fangs in the nose of the Indians or in their cheeks, ex-

pecting to see the victim fall dead in his tracks. They did not do so, however. The Moquis have discovered a perfect preventive from snake poison. What it is no one knows. The secret is carefully guarded. It is a stuff that looks like ink. The men go through a perfect diet beforehand, abstaining from all meat and living on corn meal entirely. I have seen their arms after the dances where there would be holes punctured in them as though an awl had been run through them. There was very little swelling, however.

"These Moquis are not a blanket Indian. They dress like us and cultivate the land. They are exceedingly thrifty, peaceable and provident. They always keep a two years supply of corn in their villages. It is piled up like cord wood in front of their houses. Many years ago they suffered from a devastating famine that carried off scores of their braves and ever since it has been a law with them to lay up corn for the fu-America. Coranodo speaks of finding them here in 1520. They live on a high plateau 450 feet above the plain, and their homes are of solid rock. There is a pathway leading from one village to the other work in the solid rock from five to six inches. When you think that this has been worn by moccasins and bare feet it is hard to tell how old the tribe is."

When La Pompadour Died.

Chicago Tribune Book Review. She died at Versailles, April 15, 1764. When, on her deathbed, she sent to Louis XV to ask if he desired her to go to confession. He replied in the affirmative. She then made her will and received the last sacraments. It was long since the king ceased to love her. He had kept her at court lest her disgrace should make her die of chagrin. Her death was to him a release from embarrassment. It is said that he stood at one of the windows of his palace, and, looking out at the storm through which the carriage was to carry her coffin to Paris, said tranquilly: "The marquise will not have good weather for Then, drawing out his her journey." watch, he calculated at what hour the funeral would reach its destination, and

that was all. Corrupt epochs, says M. De Faint-Amand are perhaps more fruitful than austere ones in great lessons. It is not virtue but vice that cries to us: "Vanity, all is van-These beauties who appear for a moment on the scene and then vanish like shadows; these unhappy favorites who wither in a day; these wretened victims of caprice of voluptuousness, all speak to us like the sinful woman of the gospel, and history is thus morality in action. The best that could be said of the Marquise was that she had encourged the arts. "What." exclaimed Diderot, "remains of this woman who exhausted us of men and money, deprived us of honor and energy, and upset the political system of Europe' The treaty of Versailles, which will last as long as it can; Bouchardon's 'Amour.' which will always be admired, several stones sculptured by Guay, which will astonish future antiquaries; a good little which Christ's temptation is cited as an | picture by Vanloo, which will be looked at

Flowers in the Bouse.

Philadelphia Inquirer. A tiny garden can be made by cutting a plece of sheet wadding to fit the top of a bowl or a wide-mouthed jar, which is filled with water just high enough for the bottom cited, followed by a number of psalms of | of the wadding to touch it. Two or three small bits of charcoal will keep the water pure, and, when all is arranged, the top of the wadding is sprinkled with seeds of mignonette, sweet pea or any other easily grown plant. The roots pierce down through the water and are nourished by the water. while leaves and blossoms, in a reasonable time, conceal the top. There is but one flower more beautiful than the morningglory on the outside of the bay-window. and that is a morning-glory trained up on the inside of the window and in full bloom while the winter storms are raging and the thermometer is below zero. They can be grown with very little trouble.

Very Strange. Brooklyn Life.

Mrs. Goslick-Aren't you almost ready, I enry? Mr. Goslick-No; this razor is as dull as Mrs. G .- How strange! It cut beautifully when I sharpened my pencil with it this morning.

Important Fact Omitted. Washington Post.

The Chicago Herald tells a very interesting story of Hon. William S. Holman's escape from the burning Hamilton House. Additional excitement is given the narrain the hotel at the time of the conflagra-

GREAT MEN BLUNDER

Famous Events in History That Resulted Through Mistakes.

The Way of the World Would Have Been Entirely Different but for Many Unexpected "Breaks."

Julius Chambers, in New York Recorder. Soon shrivels up a heart that harbors regrets. The man with a grievance is generally a crank and always a nuisance. He borrows a great deal of trouble who broods over the past, who wastes his time in theoretical retrospect as to how much more brilliant might have been his carreer had he lived in a more propitious age, or how much more wealthy he might have become had he staked his money on enterprises other than those that came in his way. Such a man resembles the mental speculators catered to by one of our contemporaries, who, on the morning after every racing day, amuse themselves-rather should I say, distress themselves-by calculating how much money they might have made by placing \$10 on the winner in the first race, "parleying" their winnings on the best horse in the second event, and that money again upon the third down to the end of the day's sport.

I knew a man who closed a brilliant career by committing suicide out of chagrin and regret for the loss of a fortune that he never had made and that existed only in his distorted imagination-the creation of avarice and desire for outward show. Misery is the companion and insomnia the destroyer of such a mind.

A clever young artist recently typified the fate of the man who chings to the "dead past." He represented a young poet. artist, lawyer or parson-as you will-seated at a table, and upon his knee a ghastly. when contemplating the future thousands look back upon the past and borrow trouble for the present. Nothing can be more unnecessary and absurd than for any of us,

mistake, and I, for one, will give him the widest possible berth. I once knew a very clever employer of skilled labor of the highest class who had an absolute fear of any employe who never erred. He dreaded the occasion, sure to come, when that man would make a mistake that would cripple his entire business. Nothing in all history has produced so many successes as mistakes. Did that ever occur to you? The careers of the most successful men are full

I'd like to talk at length of the "Great Breaks of History;" and if I could take a month off, or find the Lenox and Astor libraries open on a holiday, I'd give the time willingly to a study of the subject. As it is, not having at hand any boks of reference, I can only recall a few of the "breaks", due to youth or overzeal, that have led to glor-

lous results, some of which, indeed, are the guide-posts of history! FORGOT EVE'S MISTAKE. The first I think of was the "break" that Paris made in carrying of Helen (Mme. Menelaus, so to speak) to Troy; and yet, had that not happened there wouldn't have been any Trojan war, no theme for Home :: and Achilles, Ajax, Diomedes, Uysses, He tor of Troy and Aeneas would never have graced the pages of history, real or mythical. The respect that literature and art have paid to that great "break" cannot be ex post facto Seventh Commandment. On the face of the situation young David made a fearful "break" when he went out, single-handed and alone, and armed only with a bean-shooter, to kill the giant, Goliah. Nothing but the achievement of his vainglorious boast pulled him out, for had the brutal Goliah got his hands upon him David would never have adorned a throne, and very much good history would have been spoiled. Indeed, different arrange-

in Christian history. Very startling, isn't ous death were his. What may have been States of Peloponnesia is not handed down to us by tradition or written record. I am very much inclined to believe that contemporaneous comment placed General Leonlevel as that given to the glorious "break" at Balaklava 2,300 years later. Young Cyrus made a fearful blunder when he started with his ten thousand

ments would have to have been made re-

garding some of the most important events

Greeks to upset his brother's throne, but how inconspicuous he would have been in history had he not made this "break" and taken with him the first and the greatest of all "special correspondents," Xenophon, to write a reporter's narrative of what otherwise would have been only a foolish escapade: The whole career of Rome is full of blunders on the part of its most illustrious men.

Caesar himself was irresolute at timesnotably so in reference to the crown. That bit of double dealing cost him his life. Mark Antony, after a career of unusual splendor, made the monumental "break" of all history when a wily weman crossed his path. Indeed, now that I think of it, the Romans encouraged "breaks," and it was the part of a courteous host, after dinner, to affect sleep in order that his guests might discuss his family affairs with perfect freedomjust as is done in New York now by the most correct guests, after leaving the houses of their entertainers. ILL-FATED CRUSADES.

I take it that opinion would be about evenly divided to-day in stamping the Crusades as mistakes of the gravest character; and yet, what would history be without those glorious enterprizes, so utterly without result or real advantage to the centuries that have succeeded? Remember how many things dear old Soc-

rates forgave in Aicibiades. Why, do you suppose that gentle Petrarch so fondly doted on Boccaccio? These two young rascals of two widely separated eras were constantly causing their friends chagrin and mortification. The smallest incidents affect all time—and very many such inci-dents are "breaks." Two little bridges on which my own eyes have rested mark the locations of two of the most important events in modern history, and yet those events were mistakes, unfortunate and farreaching in their results! Near the railway leading up the beautiful plain from Antequera to Granada, and within plain sight of the towers of the

Alhambra (only ten miles away), is the little bridge upon which Columbus was stopped by Isabelia's messenger when on his way England, a disappointed man, to offer his services to Henry VII. Columbus made the mistake of his life in turning back: for, had he proceeded to England, the nagacious King Henry, ever alive to maritime expeditions, would have certainly espersed his cause, and to-day South America. would have been the greatest of all English colonies, free and rich, instead of bigoted, beggarly and bloodthirsty, rent by revolution and unstable in government Mr. Richard Ford, a man who knew Spain better than Washington Irving, I remember expresses himself without hesitation in saying that Columbus was weak and vascl'ating in returning to Granada, where he had received nothing but coldness, indiffer-

erce and jeers. The other bridge is a little one rear the railway station at Lodi, in Northern Italy, where young Boneparte, then a mere Corsican adventurer, led in person a wild and reckless charge that stands to-day as a monument of foolhardiness rather than of bravery. But there began a career the splendor of which is unequaled in the whole range of history-a career that I as punctured with "breaks" as is a Westphalian ham with cloves. Think of them: The Egyptian expedition, the casting aside tive by the fact that Mr. Holman was not of Josephine, the management of the final struggle at Waterloo, and, worst of all, his fallure to get killed at the head of the